844 846 As soon as the child has made his appearance one of the midwives ties the *umbilical cord* (likabana) near the navel and cuts it about three inches from it. The little sore is anointed with a kind of fat ; the bit of cord remaining with the baby is attended to with great care : it generally falls off at the end of the first week, and this is the signal for the end of the period of confinement.

The after-birth, the *placenta*, is also looked for with much anxiety : it is called *yindlu ya ñwana*, the "house of the child," or *hlalu*. When it is delayed too long, the midwives begin to fear "because the blood which is inside has not all come out and will kill the mother." In the Khosa clan, should the placenta not come at once, the woman is told to stand on her feet, her body half bent forward, and all the midwives begin to move their index fingers from right to left, emitting at the same time the following sound : tswi-tswi-tswi-tswi. This is said to help the placenta to come. The placenta is generally buried deep behind the hut on the spot where the birth has taken place ; but some prefer to bury it inside the house, fearing the dogs might unearth it, which is taboo.

The child is then washed with water. This water is thrown away as being polluted by the blood of the birth, which is taboo.

553 787 *Naming the child*. On the day of birth or on one of the following days the child receives his name (bito). There are four principal ways of choosing this.

1) Often the parents give their offspring *the name of a chief* as Musongi, Makasana, Muzila, etc. It flatters their vanity !

2) But frequently the parents like to recall a name of the old times (pfusha bito dja khale), the name of one of the ancestors, because it is a good thing to remember them. They go so far as to consult the bones. A name is proposed, and if the bones in falling do not give a favourable indication, another is tried till they feel sure that the die "has spoken" (1).

553 608 3) Or it may be that somebody asks the favour of giving his

(1) The Christian Natives like to ask their missionary to choose the name, perhaps for a similar reason.

553 608 name to the new-born child ; a friend of the family may do so, but it is also often a traveller who happens to be in the village to whom this privilege is accorded. He will "*name himself in the child*" (ku titshula ka ñwana). This fact will establish a special relation between this person and the child, a relation which bears some resemblance to that of a godfather to his godson. Once a year he will come and give "his name" (viz. the child) presents. When the child is able to travel, the mother will go with him to pay a visit to his "friend in name" (mabitoku-lobye).

553 4) A fourth way of naming new-born children is to choose a name having some connection with the *circumstances of the birth*. Should a child have seen the light when his mother was travelling, he will be called *Ndlelen* viz. "on the way," "on the road ;" should the birth have taken place under a tree, the name of that tree will be chosen, put in the locative case, and you will meet many Thongas called Nkanyen (under the terebinth), Nkwakwen (under the Strychnos), Nkuwen (under the fig-tree), etc. ; or Mpfulen (in the rain), Marumbin (in the ruins), Mawewe, if the child is born during the war waged by the chief of that name, etc. When General Beyers was over-running Zoutpansberg with his commando, the Natives, admiring the swiftness of his movements, named many children after him (1).

551 The names of the Thongas are the same for the two sexes. There are only two which cannot be employed indiscriminately

553 789 (1) In the case of *boxumba*, viz. if a woman has lost many children (see Part. I. Ch. II. 8), should she give birth to a new one, a name will be chosen which will protect the new-born infant against the fate of his elder brothers and sisters. I know a boy who was born under such circumstances. His grandfather *Shona* named him after himself in order to bring him good luck. The Rev. H Guye, in an article entitled : "Des noms propres chez les Ba-Ronga" *(Bulletin de la Société Neuchâteloise de Géographie*, 1920) quotes an interesting instance of such a name. A boy was called *Nyamayabu*, viz. their meat. His elders had died and it was thought that they had been eaten by wizards. When this boy came into the world, his parents had abandoned all hope of keeping him alive and said : "It is their meat, the meat which the wizards will eat!" But they evidently thought that this name would be a protection to the child, perhaps because wizards would see that their evil tricks were known, and would fear to be discovered, if they killed it. Such names are called : "names of misery" (mabito ya busiwana, ya ku titjetja), as Bisana or Bisalifu, "the one who hiccoughs death :" wherever he sends his hiccoughs, he spreads death.

551 for girls and boys. *Nhwanin* is a girl's name, as it means "girl" and *Nwandjise* a boy's name as it means "boy" (1).

553 881 787 All these birth-names are abandoned later on, generally at the circumcision school, or at the age of puberty, in the clans where the custom of circumcising has disappeared; boys and girls then choose new names. Men and women who undergo initiation adopt a new name. So do those subjected to the treatment for possession; these take the name of their pretended possessor when he has made himself known. I refer the reader to Appendix II for further information regarding Thonga names.

845 *Premature Birth.* When a child is born prematurely and is very small and delicate, he is wrapped in the leaves of the castor-oil plant and put into a big pot, which is then exposed to the heat of the sun. This is a true incubator, and the treatment is said to be attended with success (Tobane).

845 848 *Protracted Births and Illegitimate Births.* There would seem to be no relation between these; but to the Thonga mind, on the contrary, a protracted and difficult birth proves that the child is not legitimate. This conviction is so strong that when a woman knows that the child which she is going to bear is not the son of her husband (nuna) but of a lover (mbuye), she will admit this secretly to the principal midwife, in order to spare herself the pains of a difficult birth, as it is taboo to bear a "child of adultery" hiding the fact: it would cause the mother untold suffering.

Therefore, if the delivery lasts too long, the midwife will begin to have doubts as to the legitimacy of the child. The first thing she will do is to send word to the husband. He knows 845 what it means. He takes in his *shifado* (2) a little of his *semen*, 848 mixes it with water in a shell of sala (the big round fruit of the 291 Strychnos) and the woman drinks it. It may be that then the child will "feel his father," if the husband is really his father, and that this will bring the birth to a prompt conclusion; but

(1) I know of an exception to this rule. The son of the Mabota chief was named Nhwanin, a girl's name, in order to deceive the malevolent powers which had killed his brothers and sisters.

(2) See Annotatio 1 at the end of the volume in the collection of Latin notes written for medical men and ethnographers.

1 [See p. 516 in these categories or IN 116 -- Analyst]

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881 to pronounce the formulae or to sing the songs of the sungi. Don't reveal a word of them to anybody ; if a boy does so he will be strangled! " etc.

That same day the women bring porridge with sauce flavourings and the shepherds are no longer allowed to use insulting words when they receive the pots from their hands.

IV. *The Chameleon procession.*

553 881 All these are evidently aggregation rites. But the greatest of all is the procession of the initiated into the capital of the chief which takes place on the day of the closing of the sungi and on the following day. Covered with ochre, marching on mats which have been spread on the ground so that they do not touch the dust with their feet, they advance slowly, bowed to the ground, stretching out first one leg and then the other, with a sudden brisk motion, trying to imitate the gait of the chameleon, the wise, the prudent. They are men who think, and no longer boys without intelligence! Then they all sit in the central place of the capital, silent, with their heads still bent, and the sisters and mothers who have come from all the different villages must go and recognize them. Each woman brings with her a bracelet or a shilling or any small present and searches for her boy amongst the throng. When she thinks she has found him, she kisses him on the cheek and gives him the present. The boys have two sticks in their hands. One stick bears some short lateral branches on which the boys will hang the bracelets (busenga). The other is smaller and, when the mother has discovered her son and has kissed him, he strikes her, a soft blow if it is his mother or his grandmother, a much harder one if it is his sister, and utters the new name which he has chosen.

In answer to this demonstration, the mother begins to dance and to sing the praises of her son! This is the typical aggregation rite called *kunga*, the breaking of silence, which we shall meet with more than once in the passage rites of the tribe. These bracelets are all given in to the chief, who will distribute them amongst the old women. It would be taboo to give them to childbearing women. According to the same idea the fees paid by the boys to

843 888

576 551 In *addressing* an elder person, it is not becoming to call him by his name. You will say to him: "Tatana," father, or "mamana," mother, as the case may be. Or you address him by the name of his father preceded by Ñwa, if it is a man, Mi, if it is a woman. So Mboza was called Ñwamasuluke, and Nsabula Migogwe. You may also say to a counsellor: "Ndjuna," to the chief: "Hosi," to the headman: "Numzana," to any grown-up man: "Wa-ka-Manyana," viz., man of such a clan, or descendant of such a man. Even speaking of an adult in the third person, you will not use his name but employ similar respectful expressions.

576 553 551 After the birth of her first child, the mother is generally called after it, not so universally, however, as amongst the Ba-Sutho. So Magugu, the wife of Spoon, became Mamana wa Modjadju, especially when spoken of in the third person. The names which are the most taboo are those of the mother-in-law, and of the "woman bought with my oxen." Speaking of a deceased person, one puts before his name the expression "*Matjuwa*," which corresponds to our: "late." In the Northern clans, the word *shira*, grave, is employed for "late".

576 The principle *salutations* are: *Shawan*: Be saluted, said by the arriving guest, to which you reply also: *Shawan*. *Hamban*: Good-bye or *Salan*: Remain, is said on leaving, and you answer: *Famban*: Go, or *Famban kahle* (Zulu): Go happily. Other greetings are employed only at certain times of the day: *Avushen*! a kind of locative, "at the dawn," equivalent to "Good morning." (Vusha means dawn). *Hi nhlekanhi*: It is midday! *A dji pelen*: or *a dji hlwen*: At sunset, properly: time when the sun sets. When retiring to sleep: *Yetlelan* (Ro.): Sleep! or *sibaman* (Dj.): lie on your belly; or *hi ta pfushana*: we shall say to each other good morning to-morrow! A curious salutation addressed to people working is: *A psi fen* (Ro.): Let it die. Its origin is as follows. When a man had killed a large animal, a hippopotamus or an antelope, his companions are in the habit of saluting him thus, hoping to share the meat with him. Now it is said to anybody working in the fields; it then means: "Let your work die." The

576 609 word "Nkosi," with which Natives salute white men, means Chief in Zulu. They lift up their hand when pronouncing it. It

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APPENDIX II (See p. 40)

On Thonga names, nicknames and surnames.

553 As an illustration of the way in which the Thongas change their names, I give the story of those of Mboza and Elias.

Mboza was called at his birth "Mulamule," after his paternal uncle. The whole name was, in Zulu: "Mulamula nkwinzi izilwako," viz., "the man who calms the bull which fights." At about the age of sixteen, he changed it to Mahubula. At that time he was trying to collect divinatory bones in order to become a diviner. He had called one of these bones "Hubula," and after that his comrades began to apply the name to him. He was seized by the "folly of gods." (Part. VI). When he was cured of this pretended possession, the spirit which made itself known called itself Mboza. This was the name of a man of his village, his own nephew, who had gone to Johannesburg and had died there. When he became a Christian, and was baptised, 177 Mboza kept his name. Most of the Natives like to take another name 553 on that occasion, the name of a disciple or of a prophet. We are not very ready to comply with their wish, as we have already too many Daniels, Jonas and Petros, and Mboza probably yielded to this argument.

551 *Elias* was called "Shifenyo" on the day of his birth, after a man who happened to pass through the village. This visitor was a kind of beggar who used to follow people carrying food to the chief, hoping to get something to eat. The child was of a good family, but they gave him the name of this low and despised individual, a truly democratic act! When he was older, one of his friends said to him: "Your name does not suit you. Call yourself *Spoon*." He adopted the new appellation, and the women of his village used to make fun of him saying: "Come along, we will distribute the food with this spoon!" 177 When baptised a Christian he became Elias, a somewhat onerous 551 name, especially as our Elias is not as strong and perfect as a prophet ought to be... But Natives never shrink from assuming great names. They always feel themselves equal to them!

881 The names adopted at puberty by boys are very often European 177 ones. There are scores of Jims, Sams, Bobs, etc. They also adopt as 551 names European words or words of European origin, as: Spoon, Nglazi (glass) Komits'i (cup), Djass (jacket), Fulitshi (forage), Fifteen, etc.

533 fight, when returned from battle, as well as those sung during the march of the troop. I give the striking music of some of these in the next chapter. Tune 24 is the "Sabela nkosi" the great Mpfumo song, also adopted by other clans. Tune 25, with its splendid change from the minor to the major key, is the Tembe and Maputju classical war song. No. 29 is an old Nkuna war song, dating as far back as 1820, before the Zulu invasion; No. 27 is the principal modern Nkuna song, and
535 No. 28 the Nkuna equivalent to the Ronga *Giraffe song*. These old chants are sung to the accompaniment of the military dance, which consists in trampling on the ground, while rhythmically brandishing the assagais, lifting them first to the right, then to the left, bending them sideways, then downwards, as if to pierce (I. p. 463). They are certainly wonderfully fine compositions.

533 I include in the same category the laudatory song of the *mbongi*
826 (I. p. 424), a branch of literature in which Court poets display
644 considerable imagination and an extraordinary gift for unbounded hyperbole. All the important chiefs have their mbongi and it is required of the man holding this office that he should have a good chest (shifuba), the chest being to the Thongas the seat of eloquence (as it was to the ancient Romans : Pectus est quod oratorem facit!). The elucubrations of these poet laureates sometimes last a very long time and may have real poetic value.

614 As we saw (I. p. 361) each clan and even each family
553 possesses its own laudatory phrase; this is the *shibongo*, a word which generally means family name, but which etymologically signifies the formula by which the clan or family glorifies (bonga) itself. These formulae are usually short and often contain archaic expressions or allusions to unknown facts which make them very difficult to understand. I have given some of those from the Ronga territory. Here are two others, collected by the Rev. A. Jaques amongst the Transvaal Thongas, who seem to cultivate this custom more than the coast clans; they are perhaps encouraged to do so by their Pedi neighbours, who are very fond of these formulae, called by them *mireto*.

Hlangwini wa ka Shitlhelane; hi ba ka Nkandamuri; hi ba ka Manyubele ni Mbowo; hi ba ka Gidjigidji, ba tilo. —. Akane ka paitjunga! Lomu akobeni mi ta muka hi kona...

Hlangwini of (the house of) Shitlhelane; we are of (the house of) Nkandamuri; we are of (the house of) Manyubele and Mbowo; we are of (the house of) Gidjigidji, the people of Heaven. —. Build (your huts) on the hills. In the valley you will have to leave (?)

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It would seem that these Hlangwinis are a clan of rain-makers, people having the power of Heaven. They advise others to settle on the hills and not in the valleys, because otherwise their huts would be swept away by the floods, owing to the terrible rains which the Hlangwinis have the power of causing to fall.

The second is not very refined, but is characteristic. Erotic allusions are frequent in those formulae :

Nkuna wa Mabutane; mabuta, ba yi bonile ku basa ka yona.
Nkuna of Mabutane; when wooing a girl, he has seen that she was pure.

Mabutane is probably a surname of Nkuna. There is in this formula a play on the word buta which means to woo (I. p. 101). Before choosing a girl, the ancestor first made sure that she was untouched ; this denotes a species of wisdom which his descendants still boast of to-day! 553

In epic poetry may be included also the *pshiphato*, a Zulu expression which means the laudatory sentence with which warriors praise themselves according to the Zulu fashion. Private individuals, and even women sometimes have their shiphato ; for instance a girl bearing the name of Yandea will glorify herself in these words : Yendea, madjaha! Yendea, the young men! This formula does not throw a very favourable light on the habits of the girl, and scarcely belongs to literature!

A more elaborate product of Thonga poetry is found in the *hunting songs*. I have already mentioned these (p. 60) and here give as a typical example the Elephant's song. I have been told by my informant, Zebedea Mbenyana, a Native of Bilen, that the hunters performed it whilst dancing on the body of the enormous beast, after having transfixed it. 533 224 115 539